THE LATTER-DAY SAINTS'

# MILLENNIAL STAR.

*"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn and the day star arise in your hearts."*—PETER.

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## TIME:

### PAST—PRESENT—FUTURE.

BY ELDER JOHN WILLIAMS.

(Continued from page 390.)

THE FUTURE.

We are moving towards the future, like travellers towards some bright but distant country. Our present path towards it may lie amongst rocks and thorns, troubles and difficulties; yet now and then we catch some glimpse of that distant land, when the clouds, that hide it are pushed aside by the angel Hope. Then how beautiful it seems in the distance! How green are its fields! how fair its flowers! In the morning of our journey we hope to find it at noon; when noon comes, we find it not what we looked for, but still look to the future evening for rest and enjoyment; and night too often sets upon our path, leaving us in doubt and uncertainty. Despair shows to some the distant future shrouded in clouds and gloom. Such would wish to delay its coming. But whether it brings reward or punishment, life or death, nothing can stay its progress. From the dawn of birth until the night of death, life is a continual looking forward to the future. To most it is a dream of wealth or pleasure, from which they will be awakened, when the hand of Death points to the portion of the future which they have been striving to forget. Death is the limit of the actual experience of all men; yet before it comes, like an impenetrable veil between us and the future, we have much to do as subjects of the great Latter-day Kingdom. This fact becomes very apparent when we contrast its present position with that which it must attain unto before the coming of its King. Now it is weak and scattered,—then it will be strong and united; now, down-trodden and despised,—then feared and respected by all the peoples of the earth.

The important question, then, very naturally arises, How is this desired condition of things to be brought about? The time has gone by when nations can be carved out by the sword of the conqueror, or when scheming priests can wield the destinies of empires as in times past. Both politics and priestcraft have alike failed in bringing about the reign of truth and peace of which the Prophets spoke; and tired of their attempts, many mind are either waiting for some miraculous intervention of the power of God, or are striving to bring it about by some Utopian schemes of their own. God's purposes, however, will not be brought about either by the idleness of the one or by the restless energy of the other, but will be accomplished by the development of those true

Those who attempt nothing themselves think everything easily performed, and consider the unsuccessful always as criminal.

TRANSCRIPT OF THE SENTENCE OF DEATH PRONOUNCED AGAINST JESUS CHRIST.—"The following is a copy of the most memorable judicial sentence which has ever been pronounced in the annals of the world—namely, that of death against the Saviour, with the remarks which the Journal *Le Droit* has collected, and the knowledge of which must be interesting in the highest degree to every Christian. Until now, I am not aware that it has ever been made public in the German papers. The sentence is word for word as follows:—'Sentence pronounced by Pontius Pilate, intendant of the province of Lower Galilee, that Jesus of Nazareth shall suffer death by the cross. In the seventeenth year of the reign of the Emperor Tiberius, and on the 25th day of the month of March, in the most holy city of Jerusalem, during the pontificate of Annas and Caiaphas, Pontius Pilate, intendant of the province of Lower Galilee, sitting in judgment in the presidential seat of the prætor, sentences Jesus of Nazareth to death on a cross between two robbers, as the numerous and notorious testimonies of the people prove—1. Jesus is a misleader. 2. He has excited the people to sedition. 3. He is an enemy to the laws. 4. He calls himself the Son of God. 5. He calls himself falsely the King of Israel. 6. He went into the Temple, followed by a multitude carrying palms in their hands. Orders the first centurion, Quirilius Cornelius, to bring him to the place of execution. Forbids all persons, rich or poor, to prevent the execution of Jesus. The witnesses who have signed the execution against Jesus are—1. Daniel Robina, Pharisee; 2. John Zorobabel; 3. Raphael Robina; 4. Capet. Jesus to be taken out of Jerusalem through the gate of Tournea.' This sentence is engraved on a plate of brass,* in the Hebrew language, and on its sides are the following words:—'A similar plate has been sent to each tribe.' It was discovered in 1820, in the city of Aquila, in the kingdom of Naples, by a search made for Roman antiquities, and remained there until it was found by the commissaries of art in the French army of Italy. Up to the time of the campaign in Southern Italy, it was preserved in the sacristy of the Carthusians, near Naples, where it was kept in a box of ebony. Since then the relic has been kept in the chapel of Caserta. The Carthusians obtained by their petitions that the plate might be kept by them, which was an acknowledgment of the sacrifices which they made for the French army. The French translation was made literally by members of the Commission of Arts. Denon had a *fac-simile* of the plate engraved, which was bought by Lord Howard, on the sale of his cabinet, for 2,890 francs. There seems to be no historical doubt as to the authenticity of this. The reasons of the sentence correspond exactly with those of the Gospel."—*Translated from the Kolnische Zeitung.*

* This may be regarded as collateral evidence in favour of the fact (familiar to the readers of the Book of Mormon,) that in ancient times important records were often engraved on metallic plates.

# POETRY.

## JABEZ' PRAYER.

*(Selected.)*

Oh that the Lord indeed
Would me his servant bless!
From ev'ry evil shield my head,
And crown my paths with peace!

Be his almighty hand
My helper and my guide
Till with his Saints, in Joseph's land,
My portion he divide.

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principles of government which he has revealed for the purpose, and will be the work not of one day or of one year—of one man or generation of men, but of many ages and generations of men who will each act their part in the great work of redemption. Yet each will have sufficient work to occupy the future of his life.

Let us, then, consider for awhile what the future really demands of us as Saints and depositories for the present of these great truths. One of our first duties is to make them known to those by whom we are surrounded; and the only way in which we can make them known effectually is to thoroughly understand and practise them ourselves. This is especially the case with the young, intimately connected as they hope to be with the great future of the kingdom. The time is fast approaching when the fishermen class of preachers will be supplanted by the Pauls of this dispensation,—when "the glad tidings of great joy" will be preached in power and eloquence, and all that is beautiful and good in the learning of the world be made use of in warning mankind and carrying on the work of preparation for the coming of the Son of God; and those young Saints who would be the future ministers of eternal life must commence now to lay the foundation of their place in the kingdom; and in order to do this, they must set to work at once and educate themselves; and by education is meant not only those branches of school learning with which many really ignorant men are acquainted, but that education of the heart and mind which an earnest study of truth, both in our literature and that of the Gentiles, can alone give. The man who really desires to learn for such a good and holy purpose will, by the help of the Spirit of God, be continually learning from everything with which he comes in contact; and such alone can hope to keep pace with the giant strides of the truth. The future will require many other things of us, of many of which we have at present no conception; for our religion can be taught in no creed or articles other than a continual obedience unto all the revealed word of God unto the end of our lives.

All things in this life are uncertain. We know not whether we shall be healthy or infirm, rich or poor: but one thing is evident—we shall all surely die. "Dust thou art, and to dust thou shalt return," was the punishment inflicted for original sin. Even the Son of God would not be exempted from it. Here, then, is sufficient to awaken the thought of all men; for even the unbeliever, who looks to no future but this present life, stands appalled at the thoughts of death. I know not which of the two thoughts is the most fearful to the unbeliever—punishment or annihilation. But few can quiet their fears sufficiently to look upon death as he end. They all would sleep, but that they fear to dream. Every believer in religion must, however, look to a future beyond death; for all creeds teach a future of reward or punishment; and as death is the entrance into that future, it requires our earnest thought and serious preparation.

There is nothing on earth so uncertain as the life of man. Let the thought of death, then, act as an incentive to good works. Remember that at the hour of death we must leave all and go naked to the grave. Let us provide every day against the end of life. Away with avarice and lust, as rottenness and corruption may be our lot to-morrow. Away, too, with pride and ambition, for our glory will shortly be laid in the dust, and death will set rich and poor, small and great on the same level. Let us seek, by purity of life and the complete observance of all the laws of God, to lay up for ourselves blessing and reward where naught can corrupt; for there comes an ordeal after death through which none can pass unscathed but those who have thus prepared themselves for the first resurrection and judgment. Blessed and holy will they be that have part therein, for over them the second death will have no power, and as Priests of God and Christ they will reign with him during that great Millennium when the power of evil shall be bound for a thousand years. But woe unto those who have not part therein! How will such feel when they stand before "the great white throne and Him that sat upon it," when death and the grave shall have given up the unnumbered millions of the dead to be judged by the record of their lives, and to receive the sentence, "Depart, ye cursed, into everlasting fire prepared for the Devil and his angels?"

Who can describe their sense of loss—the unutterable punishment which this sentence will inflict? And on the other hand, what language can depict—what human mind conceive the reward of those who receive the invitation, "Come, ye blessed, and inherit the kingdom prepared for you?" Paul, although he had been taken into the third heaven, could no otherwise describe it than by saying that "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." Man, while in this life, is of too limited a nature to either see or enjoy it. The Hebrews associated it with pearls and precious stones, to signify its joys and grandeur. But whatever can be conceived as happiness is less than an imaginary shadow, when compared with the future rewards of the just, when "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying; neither shall there be any more pain; for the former things are passed away." There shall be no night, but everlasting day,—no darkness, but perpetual light,—no death, but a never-ending life,—no time, but a never-ending eternity.

Many spend their time as if they would obtain these blessings on easier terms than those which Divine wisdom hath decreed. But be ye not deceived, Saints. There is no other way than that which Christ himself has shown us both by his word and example. They must sow in tears who would reap in joy. They must fight well who would achieve so great a victory; and, by present trial, suffering, and sorrow, be rendered fit to enjoy that future of reward and blessing which awaits those who faithfully and uncompromisingly endure unto the end.

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## THE ESSAYIST.

### THE DISPENSATION OF THE FULNESS OF TIMES—ITS CHARACTER AND SCOPE.

The dispensation which the mission of Joseph the Prophet commenced has many peculiarities and uncommon features. In much it is unlike all others. Indeed, its type is as peculiar as its position is pre-eminent among its sister dispensations.

There is nothing that goes so far to constitute its peculiar type as its completeness. Indeed, it is this characteristic of completeness that gives its particular identity and stamps its peculiar type.

"The dispensation of the fulness of times" is a perfect *whole*. This characteristic may be said to be properly its own, and not a quality which it partakes merely in common with the other dispensations. It is this wholeness, indeed, which gives its particular character. And not only does this dispensation, considered in the aggregate, show the characteristic of wholeness, but even its parts show the same quality. Not only is it a whole as considered in its entire constitution, but the principal component parts of its constitution are wholes. Its constitution, so to express it, is a compound of completeness.

Of course, this characteristic of completeness makes this dispensation superior to all other dispensations, for that was not the character of any of the preceding ones. It is true that each of those preceding were complete as far as they went, and answered the Author's design. They were also distinct dispensations; and therefore, in a sense and considered in themselves, they were wholes; but considered collectively, they were but parts. Each was merely one of a series, and it takes the entire series to constitute the whole. There is in reality no paradox in considering a thing as a whole in itself, but as a part, when referred to a greater whole to which it belongs. A leaf is a whole leaf, but it is only a part of the tree. Moreover, it belongs to the tree; and though considered in itself, it is beautifully complete; yet it is not complete in the sense in which the tree is. The one is but a dependent part of a complete organism—the other is the entire organism itself.

The human family and human development may not be inaptly illustrated by a tree. It will take all the periods of

the world's probation for that tree to complete its growth, shoot out all its limbs and branches, and put forth all its developments and fruits. We will consider this tree to be constituted and formed by all the generations of mankind, with their dispensations, civilizations, and various growths of society, and the entire probationary world, with all its events. The dispensations may be considered as the roots and body of the tree, the various civilizations as the limbs, organizations and systems as the branches, the events and growths of the world's probationary life as the lesser shoots and fruits of the tree, and mankind as the soul thereof. This tree, when it has reached its full growth and put forth all its fruits, may be considered as the ideal of the entire human family or tree laden with all the fruits of a world's probationary life.

Now, none of the former dispensations will afford us the ideal of the whole human tree laden with all the developments of a world's probation; for in none of them had that tree reached its full growth or put forth all its fruits. Since the first dispensation, tens of thousands of millions of the human race have come into the world as shoots of that tree, and various civilizations and crowds of events have sprung therefrom. But the dispensation of the fulness of times will afford us an ideal of the human tree fully grown and laden with all its fruits. In this the last great period of the world's probation that tree will complete its growth, have extended all its branches, put forth all its shoots, and brought forth all the fruits of its probationary life. Moreover, though it will take all the generations of Adam, all nations, all dispensations, all civilizations, and all the events of the full period of the world's probation to constitute and form that tree, with its growths and fruits, yet the dispensation of the fulness of times will take in the whole. When this dispensation is consummated, it will show us the human tree complete with all the dispensations as so many layers of the trunk, and the civilizations and events of the full probation of the world will be as the fruit crowding upon its boughs. That tree will then exist as an entirety, and not as a part,—not as an ungrown thing, but as a full-grown whole.

It might be queried—Is not the dispensation of the fulness of times also merely one of the series of dispensations representing merely a part of the human tree, and not showing to us the whole? and has its completeness have a broader sense than the completeness of other dispensations? Now, it is true that, considered merely in the sense of number, it is like the other dispensations—only one of a series; or, considered merely as one of the grand divisions of time, its completeness has a similar meaning with that of its predecessors. But, considered as taking in the whole of the human family, the whole of human developments, and all the civilizations and events of the great period of probation, its completeness is much broader than the completeness of any former dispensation. Indeed, it will embrace the completeness of all the dispensations combined. Every member of the human family that has grown out of the Adamic parent root is still in existence; and the dispensation of the fulness of times will embrace them all, whether they be on earth, or in heaven, or in hell, or in any intermediate state; and its operations will affect every one. Thus extending the view to this fact, even in the sense of time, its completeness is broader than that of the other dispensations; for it will in effect take in all time: in the sense of number it will embrace all the numbers; and as the last great division of a probationary term, it will encircle all other divisions. Former dispensations are as the inner circles around which this last great circle of the world will be drawn. The dispensation of the fulness of times is like a mighty ocean into which all dispensations and civilizations will flow. The unreflecting look at the past and its events as mere matters of history, and dwell upon the material relics of other ages. These are, however, but the crumbling monuments of the dead—the *perishable* remains of nations and things that have been, and which have only for a time out-lived the things already departed. But while the mass can only see and understand the letter and perishable body of the past, the thoughtful mind, quickened by the visions of God, can discern the soul of the past, and realize that the spirit and immortal part of all dispensations is not dead, but will be found transmigrated into the dispensation of the fulness of times.

# THE VISITOR.

## A STRIKE.

Beautiful summer! Glorious summer has come again! The earth, robed in her richest drapery, looks up into the azure vault above with grateful face, while the sun smiles down his blessings and scatters life on all around.

Come, let us leave the crowded thoroughfares, and away where the mountain breeze gives strength to the currents of life and drives away the pale hue of the wan cheek like a scared ghost at chanticleer's matin call,—where the valley rejoices in the rippling streamlet's music, and the busy hum of insect life mingles with the gentle song of the feathered chorister over dale and down, over moorland and fell. There is health in the journey and instruction on the way. Tall chimneys rise in the distance: even these we will not shun, for the currents of the valleys drive their volumes of smoke far away into upper ether; and below, the earth teems forth from her bowels treasures for her children. Steam-engines snort and pant and whistle as the trains thunder past, and dusky forms appear before us, dark with the grime contracted in the far depths.

But what is this we see on our right hand? One huge pile of buildings, silent and empty. Motionless is the cumbrous machinery, which, when active, gives bread to a thousand souls; and brother Z., coming listlessly towards us, is dressed in holiday attire. But his face does not wear a holiday expression. Care seems to have thrown a cloudy vail over his honest, open countenance.

"Heyday, brother Z.! What is the matter, that you are off work?"

"Out on strike, brother V."

"Out on strike! Why, what is the cause of that?"

"Well, you see, the master has noticed part of the men to leave, and so the rest wouldn't stand it,—because, you see, it is only a plan to reduce our wages, as he thought that the turned-off hands would want to stop on at less money than they were getting."

"Were *you* noticed to leave?"

"Yes. He noticed all the 'union' men."

"Ah, brother, *union* is a principle but little practised among Gentiles. It is much talked of in the world; but by none is it really understood and honoured, except by the Saints of God. When, think you, will the strike terminate?"

"Why, I don't know. Some of the hands are talking of going in to-morrow; but the rest won't stand it."

"Ah, brother Z., there is poor manifestation of unity! Sad is the condition of society when the employed have to band together to demand their rights from their employers. But no organization of man can meet the existing evil and accomplish that which God's kingdom upon the earth is empowered to perform. Selfishness characterizes master and man, and your friend of to-day would sell you to-morrow."

"Well, but brother V., our struggle is not only for ourselves, but for our children; and the victory or defeat of to-day will affect scores of years yet to come. It is not so much what we lose just now, as the influence it may have on the future."

"Capital reasoning for a Gentile, but not exactly what I expected from a Saint. Scores of years will not pass away before the kingdom of God bears rule in righteousness upon the earth. But a few summers like this will have clothed the earth in glowing radiance, when both employer and employed will suffer from the awful judgments that are even now bursting over the nations; and Zion will be the only place of safety for those who love truth and righteousness. There, and not here, should our children have the future prepared for them; and the only 'union' that will exist and conquer is the union which the Priesthood and Spirit of God cement. Have you ever prayed to find favour in the eyes of your employers?"

"O yes, often."

"Well, then, work to find favour with them by pursuing a straightforward and wise course, till the means gathered from them assist you in bidding adieu to their mastership. On the other hand, pursue an upright and manly course towards your fellow-workmen. Do not, in a factious spirit, take an unwise part with

them against the master, nor yet manifest a servile, cringing spirit towards the master to the detriment of your fellow-workmen; for while you may by the one course curry favour with him, you would justly merit their contempt and scorn. Let all your desires be identified with the interests of Zion. Seek first the kingdom of God, and God will bless you above measure."

"Thanks, brother V., for your counsel. I will think it over, and try to practise what you say."

"Well, good bye! I have a long journey to perform to-day."

S.

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## HISTORY OF JOSEPH SMITH.

(*Continued from page* 396.)

[July, 1843.]

Several others made similar expressions in the agony of their souls; but my brother Joseph did not say anything, he being sick at that time with the toothache and ague in his face, in consequence of a severe cold brought on by being exposed to the severity of the weather.

However, it was considered best by General Doniphan and Lawyer Rees that we should try to get some witnesses before the pretended court.

Accordingly, I gave the names of about twenty other persons. The Judge inserted them in a subpœna, and caused it to be placed into the hands of Bogard, the Methodist priest; and he again started off with his fifty soldiers to take those men prisoners, as he had done the forty others.

The Judge sat and laughed at the good opportunity of getting the names, that they might the more easily capture them, and so bring them down to be thrust into prison, in order to prevent us from getting the truth before the pretended court, of which he was the chief inquisitor or conspirator. Bogard returned from his second expedition with one witness only, whom he also thrust into prison.

The people at Far West had learned the intrigue, and had left the State, having been made acquainted with the treatment of the former witnesses.

But we, on learning that we could not obtain witnesses, whilst privately consulting with each other what we should do, discovered a Mr. Allen standing by the window on the outside of the house. We beckoned to him as though we would have him come in. He immediately came in.

At that time Judge King retorted upon us again, saying, "Gentlemen, are you not going to introduce some witnesses?"—also saying it was the last day he should hold court open for us; and that if we did not rebut the testimony that had been given against us, he should have to commit us to jail.

I had then got Mr. Allen into the house and before the court (so called). I told the Judge we had one witness, if he would be so good as to put him under oath. He seemed unwilling to do so; but after a few moments consultation, the State's Attorney arose and said he should object to that witness being sworn, and that he should object to that witness giving in his evidence at all, stating that this was not a court to try the case, but only a court of investigation on the part of the State.

Upon this, General Doniphan arose and said, "He would be God damned if the witness should not be sworn, and that it was a damned shame that these defendants should be treated in this manner,—that they could not be permitted to get one witness before the court, whilst all their witnesses, even forty at a time, have been taken by force of arms and thrust into that damned 'bull pen,' in order to prevent them from giving their testimony."

After Doniphan sat down, the Judge permitted the witness to be sworn and enter upon his testimony. But as soon as he began to speak, a man by the name of Cook, who was a brother-in-law to priest Bogard, the Methodist, and who was a Lieutenant, and whose place at that time was to superintend the guard, stepped in before the pretended court, and took him by the nape of his neck and jammed his head down under the pole, or log of wood, that was around the place where the inquisition was sitting to keep the bystanders from intruding upon the majesty of the inquisitors, and jammed him along to the door, and kicked him out of doors. He instantly turned to some soldiers who were standing by him, and said to them, "Go and shoot him, damn him; shoot him, damn him."

The soldiers ran after the man to shoot him. He fled for his life, and with great

difficulty made his escape. The pretended court immediately arose, and we were ordered to be carried to Liberty, Clay County, and there to be thrust into jail. We endeavoured to find out for what cause; but all that we could learn was, because we were "Mormons."

The next morning a large waggon drove up to the door, and a blacksmith came into the house with some chains and handcuffs. He said his orders were from the Judge to handcuff us and chain us together. He informed us that the Judge had made out a mittimus and sentenced us to jail for treason. He also said that the Judge had done this that we might not get bail. He also said the Judge stated his intention to keep us in jail until all the "Mormons" were driven out the State. He also said that the Judge had further stated that if he let us out before the "Mormons" had left the State, we would not let them leave, and there would be another damned fuss kicked up. I also heard the Judge say, whilst he was sitting in his pretended court, that there was no law for us, nor for the "Mormons" in the State of Missouri; that he had sworn to see them exterminated and to see the Governor's order executed to the very letter; and that he would do so. However, the blacksmith proceeded and put the irons upon us, and we were ordered into the waggon, and they drove off for Clay County; and as we journeyed along on the road, we were exhibited to the inhabitants, and this course was adopted all the way, thus making a public exhibition of us, until we arrived at Liberty, Clay County.

There we were thrust into prison again, and locked up, and were held there in close confinement for the space of six months; and our place of lodging was the square side of a hewed white oak log, and our food was anything but good and decent. Poison was administered to us three or four times. The effect it had upon our system was, that it vomited us almost to death; and then we would lie some two or three days in a torpid, stupid state, not even caring or wishing for life,—the poison being administered in too large doses, or it would inevitably have proved fatal, had not the power of Jehovah interposed in our behalf, to save us from their wicked purpose.

We were also subjected to the necessity of eating human flesh for the space of five days or go without food, except a little coffee or a little corn-bread. The latter I chose in preference to the former. We none of us partook of the flesh, except Lyman Wight. We also heard the guard which was placed over us making sport of us, saying they had fed us on "Mormon" beef. I have described the appearance of this flesh to several experienced physicians, and they have decided that it was human flesh. We learned afterwards, by one of the guard, that it was supposed that that act of savage cannibalism in feeding us with human flesh would be considered a popular deed of notoriety: but the people, on learning that it would not take, tried to keep it secret; but the fact was noised abroad before they took that precaution.

Whilst we were incarcerated in prison, we petitioned the Supreme Court of the State of Missouri for Habeas Corpus twice, but were refused both times by Judge Reynolds, who is now the Governor of that State. We also petitioned one of the County Judges for a writ of Habeas Corpus, which was granted in about three weeks afterwards, but were not permitted to have any trial. We were only taken out of jail, and kept out for a few hours, and then remanded back again.

In the course of three or four days after that time, Judge Turnham came into the jail in the evening, and said he had permitted Mr. Rigdon to get bail, but said he had to do it in the night, and had also to get away in the night and unknown to any of the citizens, or they would kill him; for they had sworn to kill him, if they could find him. And as to the rest of us, he dared not let us go, for fear of his own life, as well as ours. He said it was damned hard to be confined under such circumstances, for he knew we were innocent men; and he said *the people also knew it*; and that it was only a persecution, and treachery, and the scenes of Jackson County acted over again, for fear that we should become too numerous in that upper country. He said that the plan was concocted from the Governor down to the lowest Judge and that damned Baptist priest, Riley, who was riding into town every day to watch the people, stirring up the minds of the people against us all he could, exciting them and stirring up their religious prejudices against us, for fear they would let us go. Mr. Rigdon, however, got bail and made his escape into Illinois.

The jailer, Samuel Tillory, Esq., told us also that the whole plan was concocted by the Governor down to the lowest Judge in that upper country early in the previous spring, and that the plan was more fully carried out at the time that General Atchison went down to Jefferson city with Generals Wilson, Lucas, and Gillum, the self-styled Delaware Chief. This was sometime in the month of September, when the mob were collected at De Witt, in Carroll County. He also told us that the Governor was now ashamed enough of the whole transaction, and would

be glad to set us at liberty, if he dared do it. "But," said he, "you need not be concerned, for the Governor has laid a plan for your release." He also said that Squire Birch, the State's Attorney, was appointed to be Circuit Judge on the circuit passing through Daviess County, and that he (Birch) was instructed to fix the papers, so that we should be sure to be clear from any incumbrance in a very short time.

Some time in April we were taken to Daviess County, as they said, to have a trial. But when we arrived at that place, instead of finding a court or jury, we found another inquisition; and Birch, who was the District Attorney, the same man who was one of the Court-martial when we were sentenced to death, was now the Circuit Judge of that pretended court; and the grand jury that was empanelled were all at the massacre at Haun's Mill, and lively actors in that awful, solemn, disgraceful, cool-blooded murder; and all the pretence they made of excuse was, they had done it because the Governor ordered them to do it.

*(To be continued.)*

# THE LATTER-DAY SAINTS' MILLENNIAL STAR.

*SATURDAY, JULY 2, 1859.*

HINTS TO BRANCH PRESIDENTS AND PREACHERS.—The Saints are proverbially practical, homely, cheerful, vigorous, original, and good-humoured. Then in every thorough "Mormon" there is a sovereign contempt for starched formality and anything like white-neck-tied-black-gowned-ism, and he cherishes a strong aversion to a canting, whining, drawling, sighing-ism, and would not have himself appear too pious for the world. Indeed, a sectarian meeting, with its parson, sermon, and general character, is about as tasteful to him as a churchyard at midnight. Then your "Mormon" preacher is, as a rule, from the working classes, and has not, as he will tell you, learned his trade at college, nor has he in any way been parsonized.

Now, we have not the remotest desire that the Saints should change their character and peculiarities; but we do expect our presiding Elders and preachers to render that character properly, and not to let their peculiarities be *un*-"Mormon," or their general conduct unbecoming, or their discourse and subject unsuitable to a public assembly.

It can easily be understood that a preacher can be very peculiar in his manner and discourse without showing a *proper* peculiarity, and that a President of a Branch can make his meeting peculiar enough without making it what we would have it to be.

As well as being peculiar, our religion is also a practical one, and our people are a practical people. This we would not alter, either from inclination or from policy. But experience and common sense tell us that this practical character may be objectionably illustrated. Things may be done untimely and unsuitable, subjects introduced into discourse that are out of place, unprofitable matters talked about, and instruction given, that may be neither in keeping with the occasion nor applicable to the audience; or the preacher, in his mannerism, subject, and views, may be generally objectionable. Yet all this may be practical enough, but practically wrong. We do not say that our Elders often err thus; yet we think that some of our remarks may be applicable, especially as regards our public preaching meetings. Let our Elders

and preachers, then, discriminate between what is practical and right and what is practical enough, though wrong.

Then, again, our religion is full, rich, life-inspiring, and limitless,—the Saints fresh, spirited, and unfettered, and our Elders original and vigorous, while the general tendency of "Mormonism" and "Mormon" likings is to travel in unbeaten tracks to a hardy independence of thought and action. But it is possible for our Elders and preachers to be too original and unrestrained, to travel in paths that had better remain unbeaten, to be too independent of their audience and the wants of the occasion, and to make the tendencies of "Mormonism" and the "Mormons" too much like what they are not, when properly shown. We have no desire for such originality; and though we expect that others will misrepresent us and our religion, we object to the Saints misrepresenting themselves and their religion.

Homeliness and cheerfulness are characteristics of our people, and formality and cant should certainly have no place whatever in our assemblies, whether of a fellowshipping or public nature. Yet speakers can make themselves too much "at home" with an audience, especially if it be a public one, and by a mistaken humorousness make our meetings too funny. Such we object to.

We do not desire to see our meetings become like the formal and lifeless meetings of sectarians, nor do we wish them to assume a pompous and gloomy character. We wish to hear neither studied and elaborate discourses preached in preference to Gospel truths and prophetic warnings so suitable to this generation, nor eloquence to please itching ears, instead of inspired force and faithful calls for obedience to the will of Heaven; nor would we by any means have our preachers parsonized; but we do desire to see all our meetings assume their proper character to the last degree of relative perfection, and to have our preachers deliver such discourses or addresses that shall be suitable to the occasion, and to treat on such subjects that shall be profitable to the Saints or the public, as the case may be. Our object being both to correct and to preserve from errors, we would remind them of the fact that in discourse, subject, treatment, language, and general manner, they may be too unlike what they ought to be as ministers of Jesus Christ charged with the solemn duty of preaching the Gospel of salvation to the world and warning mankind of the judgments to come.

We protest heartily against our preaching meetings being unsuitable. We protest against untimely things being done, or unsuitable remarks made, or an improper manner exhibited, or unfitting men used for the preaching of the Gospel. Seeing that the season for investigation and preaching is beginning, though gradually, to open before us, it is the duty of all to correct errors, bring about a proper state of things, and be generally prepared, lest the cause suffer and the inquirer be denied the privilege of obtaining proper views of our religion. We may be certain that as long as we remain unprepared, the Lord will keep back the season for the ingathering of the honest.

In conclusion, we would say to the presiding Elders—Endeavour to work up to the spirit of the times; court the investigation of seekers after truth; satisfy their spiritual yearnings, and force conviction; by wise arrangements, make our preaching meetings suitable; call proper men to preach—men who are not only naturally qualified for the performance of that duty and endowed by the good Spirit, but men who have also by study and diligence *prepared* themselves with matter for discourse; do not call too many to speak at one meeting, for in such cases no one can do anything effectively; and, above all, do not stand in the way yourselves by self-sufficiency, self-righteousness, obstinancy, or personal prejudices.

# THE GIFT OF HEALING.

BY ELDER JAMES BULLOCK.

"They shall lay hands on the sick, and they shall recover."—JESUS.

It is quite evident that the above promise was intended by the Saviour not only to follow believers, to manifest his power, but also as a *blessing* to be enjoyed in time of need by the Saints of the Most High, that by it they may triumph victoriously over the power of the Destroyer, while the rebellious and unbelievers fall by thousands as victims to diseases of which all their wisdom and skill have failed to find a cure.

Yet how often has it been the case, when the Lord has placed this blessing within the reach of his people, that for a short time great zeal has been manifested, with faith, prayer, and fasting, to obtain it; but afterwards a lukewarmness has come over them, and they have step by step fallen back, and finally lost all the faith they once enjoyed, and, worse still, live a life of pain and misery, when, by a prayerful and upright course, they could enjoy health and strength.

And again, others have gone so far as to believe or profess to believe and teach that this, with other blessings, was only placed in the Church at its first organization to show forth the power of God. Such an idea is certainly calculated to cause an honest man to suppose (after so much has been said upon the subject,) that such Saints (if Saints they are,) have by their unfaithfulness placed themselves far below the position they should stand in to obtain them, and thus, like the fox with the grapes, say they are "sour," because they cannot reach them.

Every intelligent person is willing to admit that "prevention is better than cure." But as there are many things that cannot be prevented by us in our present state, is it not right and just that we should have in our possession the power to frustrate the Evil One in his plans which he has cunningly laid for the destruction of the human family, and not suffer him at his pleasure by his cunning to bind our hands and feet, weaken our bodies, and impair our intellectual faculties, that by so doing he may gain power over us, and lead us on until we become slaves to our passions, and thereby cause our lives to be spent in misery? Yes. Let us, then, as Saints of the true and living God, endeavour to understand our organization and take a course that our heavenly Father will approbate; and then, if disease should come upon us, or accident befall us, we can with confidence rely upon the promise—"They shall lay hands on the sick, and they shall recover."

The Lord has wisely promised this blessing to his Saints, that by it we may be healed when every other source will fail. The Devil may have power to hurt the fruit of the vineyard and the herb of the field; but, to cope with and overcome that power, the Lord has again placed on the earth the power of the holy Priesthood.

Then, is it not necessary that we should live nigh unto God, so that we may obtain the promise that he has made to us? The answer is quite easy, and the whole of Christendom would say, "Yes." In this we all agree. But the next question would be—What must we do to enable us to live nigh unto him? In answering this, there would be a great scene of confusion, and every person would point out his own way, while every faithful Saint of God will be led by his Holy Spirit, and thus obtain the promised blessing.

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## CORRESPONDENCE.

AMERICA.—DESERET.

G. S. L. City, April 28, 1859.

President A. Calkin.

Dear Brother,—Since my last to you, I have received yours of Jan. 15 and 28, Feb. 20, and March 4, with balance-sheets enclosed so far as advised.

It will give this Office a much better understanding of the position of the business of the Liverpool Office, if you can in future forward a detailed account

current in lieu of the balance-sheets heretofore forwarded, or in addition to such balance-sheets.

As heretofore advised, the brethren can come to the States whenever they are ready and choose, and be working their way to this place as opportunities present.

On the 21st inst., two companies of Infantry and one of Dragoons left Camp Floyd to meet on the Santa Clara and escort Major Prince, who is on his return from California with money to pay the troops. Judge Cradlebaugh accompanied the escort; — whether to act as committing magistrate in the southern counties, or whether on his way to Sonora, Arizona, or California, has not yet transpired here.

Affairs are very quiet at present, notwithstanding the strong contrary efforts of those who prefer disturbances and violence as conditions more congenial to their dispositions and desires.

The weather is at length warm and delightful, and nearly every one is busily engaged in ploughing, seeding, fencing, and other operations connected with the industrious tilling of the soil, with every prospect of abundant harvest.

Your family and friends and the people generally are in the enjoyment of excellent health.

Praying for your welfare in every good work, I remain your brother in the Gospel,

BRIGHAM YOUNG.

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G. S. L. City, May 5, 1859.

President A. Calkin.

Dear Brother,—The train for Florence, of which you have been advised, will leave here to-morrow. Your son will go with it until he meets Elder Joseph W. Young, when he will join brother Joseph and assist him to come here.

Since the 28th of April, with the exception of the usual variety of idle rumours, nothing of much importance has transpired. Superintendent Forney lately returned from a trip to some of our southern Indian tribes, and brought with him the children saved from the Mountain Meadow massacre, and has them in readiness for the two Commissioners appointed at the last session of Congress to receive and conduct them to their relatives. Such an expenditure of public money is altogether needless, as they could at any time, from the first, have been forwarded to their destination by any returning company at a very trifling expense. But governments do not always study economy.

As ever, your brother in the Gospel,

BRIGHAM YOUNG.

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## SIGNS OF THE TIMES.

The Apostle Paul, in one of his letters to Timothy, foretold that in "the latter times" professing Christians would "depart from the faith, giving heed to seducing spirits," &c.; and the Apostle John, in one of his Epistles, counsels the Saints to "believe not every spirit, but try the spirits, whether they are of God." Never was there a time when these spiritual manifestations were more rife than at the present. The following accounts of the so-called "*Religious Revivals*" in Ireland unintendedly yield their quota of evidence in support of the fact familiar to every Saint, that these are indeed "the latter times." Many and various are the "seducing spirits" now abroad on the earth, infatuating the minds of all who will "give heed" to them. They alone who are in possession of the Spirit of God can effectually "try the spirits;" for none can know the things of God, or be able to test those which are *not* of God, but such as have the Spirit of God, which is imparted to all who seek it in the right way, and one of whose promised blessings is the gift of "discerning of spirits." Men and brethren, "TRY THE SPIRITS."

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(From the *Ballymena Observer*.)

This remarkable movement, (religious revival,) originating at Connor, became strongly developed at Ahoghill, and from thence spread along a broad tract, including the entire line of country from Toome to Rasharkin. The first decided appearance of the prevailing sensations northward of Bally-

mena happened at Laymore, in the parish of Kilconriola, about two miles from this town, on the evening of Sunday, the 17th ult. On that occasion a deputation of the converted from Ahoghill conducted open-air services of prayer and exhortations at an immense assemblage of the neighbouring people; and in the course of these services some of the audience were very suddenly and remarkably impressed. Before the following morning, ten persons who had attended the meeting exhibited all the symptoms heretofore described so peculiar to the visitation. They were suddenly struck with great pain and weakness of body, a nervous twitching or quivering of the muscles, fearful agony of mind, and a torturing sense of sin, as indicated by loud impulsive cries for pardon and earnest supplications for reconciliation with God. The duration of this paroxysm is more or less strengthened: in some cases it extends over three days, but is always succeeded by peace of mind and reformation of character. The external symptoms in one case have been minutely described to us. The person affected was a married woman of middle age. She appeared to be greatly excited and feverish; her pulse was quick; there was a hectic flush upon her cheeks; her eyes were partially closed and bloodshot, and her face was streaming with perspiration. Her appetite was entirely gone, and for the space of fifty-six hours she was unable to taste anything but water. After the first four hours of racking pain and incessant cries for mercy, she became more composed, but remained prostrate for nearly three days in the condition which we have described. During the prostration of this woman, her house was visited by hundreds of the neighbouring people. She had never been taught to read or pray, and was unable to distinguish one letter of the alphabet from another; yet she prayed with intense fervency, and exhorted the people to repentance with the most astonishing fluency and accuracy of speech. This case, like many others, was accompanied by visionary scenes—illusions, certainly, but of a very extraordinary character. Among other things, she maintained that a Bible traced in characters of light was open before her; and that, although unable to read, a spiritual power had endowed her with capacity to comprehend the meaning of every word in it. It is an undoubted fact that she repeated, with literal accuracy, and as if reading from the volume, a very large number of quotations from the Old and New Testament, applying them in an appropriate manner in connection with the prayers and exhortations wherein she was incessantly engaged. But these perceptions gradually faded in her progress towards recovery, and entirely disappeared on restoration to her ordinary health.

During the following month, the movement made considerable progress at Laymore, Cliuty, and the neighbouring townlands; and on Sunday evening last, an assemblage, numbering from 1,500 to 2,000 people, many of them from Ballymena, congregated at a prayer meeting in the open air, near Kilconriola. The audience arranged themselves upon the green slopes of a spacious worn-out quarry pit, and the services were opened with prayer, conducted by some religious people of the locality. Three members of a lay deputation from Ahoghill then successively addressed the assemblage; and the third speaker had nearly concluded his exhortations, when a case of sudden impression, with all the ordinary symptoms, occurred amomg the audience. The patient in this case was a young woman of the neighbourhood, who had been slightly affected some evenings before, at a similar meeting near Carncoagh. Some excitement immediately ensued, and other cases followed in rapid succession. Within half-an-hour fully twenty people of the audience were laid prostrate, some of them utterly helpless, and for a time unable to utter anything but moans or incoherent expressions of bodily pain and mental agony. The excitement now became intense, and the scene that ensued baffles all power of description. The audience became separated into groups, each eagerly surrounding some particular case, the friends of the several afflicted parties appearing in a state of mind bordering upon distraction. Some members of each group were praying with or over the persons impressed; others were in like manner singing psalms; women were wringing their hands in a fearful state of agitation; strong men were shedding tears, and the entire assemblage appeared under an influence of the most solemnizing character. We understand that, in all, thirty-two cases of decided impression, or conviction, occurred upon the ground; and in each instance the parties were carried away, removed on cars, or assisted to their places of residence by their respective friends. Seven additional cases occurred among parties who had attended the assemblage, while on their way homewards; and within the following three days, the numbers found stricken in the neighbourhood, including twenty or thirty within the town of Ballymena, have been estimated at fully 150. In some of the latter cases, the cries of the stricken party, when suddenly attacked, are described as really frightful; and a gentleman of unquestionable veracity assures us that in a particular instance they were distinctly heard at the distance of three-quarters-of-a-mile.

*(To be continued.)*

# AMERICAN ANTIQUITIES,

## CORROBORATIVE OF THE BOOK OF MORMON.

*(Continued from page 403.)*

(From Huarros' History of Gustimala.)

"Francisco de Fuentes, who wrote the "Chronicles of the Kingdom of Guatemala," assures us that in his time—that is, in the year 1700—the great circus of Copan still remained entire. This was a circular space surrounded by pyramids of about six yards high, and very well constructed. At the bases of these pyramids were figures, both male and female, of very excellent sculpture, which then retained the colours they had been enamelled with, and, what was not less remarkable, the whole of them were habited in the Castilian costume. In the middle of this area, elevated above a flight of steps, was the place of sacrifice."

(From "*Chambers's Information for the People*," published in 1849.)

"Of late years, travellers have made known the remains of an architecture and sculpture not very dissimilar to that of the ancient Hindoos in certain districts of Central America, believed to be the execution of a people anterior to those Mexicans who existed at the period of the invasion of Cortes. Our limited space precludes any detail of these curious structures, which consist of temples, palaces, triumphal and religious monuments,—all of which are covered with rude but elaborate sculptures, and mark the existence of a luxurious and wealthy, but semi-barbarous people."

(From Joshua T. Smith's "*Discovery of America*," published in 1842.)

"There is one pervading character over the whole of the parts of the Assonet Rock. There are several distinctly-formed letters, so distinct that almost he who runs may read; and there are various figures, formed so regularly and symmetrically as shows that they were carefully and deliberately done, that they must have been formed at the same time, if not by the same hand, and that there exists a meaning to and relation between all the parts. . . . Only two animals can be traced: one is a bird—the ancient emblem of navigation; the other is apparently a bullock, which is placed in a recumbent position,—obviously the emblem of a settlement here, that animal being anciently considered the most important means to the cultivation of the soil."

(From a letter by the Secretary of the Rhode Island Historical Society to the Society of Northern Antiquaries of Copenhagen, and published in their work entitled "*Antiquitates Americanæ*," in 1837.)

"In the western parts of our country may still be seen numerous and extensive mounds, similar to the tumuli met with in Scandinavia, Tartary, and Russia; also the remains of fortifications that must have required for their construction a degree of industry, labour, and skill, as well as an advancement in the arts, that never characterized any of the Indian tribes. Various articles of pottery are found in them, with the method of manufacturing which they were entirely unacquainted. But, above all, many rocks inscribed with unknown characters, apparently of very ancient origin, have been discovered, scattered through different parts of the country, such as it was impossible so to engrave without the aid of iron or other hard metallic instruments."

(From Carvalho's "Incidents of Travel and Adventure in the Far West," published in 1856.)

"On Red Creek canon, six miles north of Parowan, there are very massive, abrupt, granite rocks, which rise perpendicularly out of the valley to the height of many hundred feet. On the surface of many of them, apparently engraved with some steel instrument, to the depth of an inch, are numerous hieroglyphics, representing the human hand and foot, horses, dogs, rabbits, birds, and also a sort of zodiac. These engravings present the same time-worn appearance as the rest of the rocks; the most elaborately engraved figures were 30 feet from the ground. I had to clamber up the rocks to make a drawing of them. These engravings evidently display prolonged and continued labour, and I judge them to have been executed by a different class of persons than the Indians, who now inhabit these valleys and mountains. Ages seem to have passed since they were done. When we take into consideration the compact nature of the blue granite and the depth of the engravings, years must have been spent in their execution. For what purpose were they made? and by whom? and at what period of time? It seems physically impossible that those I have mentioned as being 30 feet from the valley could have been worked in the present position of the rocks. Some great con-

vulsion of nature may have thrown them up as they now are. Some of the figures are as large as life,—many of them about one-fourth size."

(From G. F. Von Tempsky's "*Mitla*," published in 1858.)

"Early before daybreak on the 24th we started, and arrived in Mitla about nine o'clock. . . . Immediately on the outskirts of the village we came upon the first group of ruins, composed of four buildings, fronting towards an open square in the midst of them. Two were entire ruins, with but some vestiges of the wall standing; the other two were in better condition, excepting that they were roofless. The main building contains two small subterraneous chambers, wherein a pillar of stone can be seen, which is called the 'pillar of death,' because even the present Indians believe that whosoever among them embraces this column must die in a short time after. This belief does not extend to other races than themselves, because they have frequently seen white persons trying the experiment without any evil result. The walls of all these buildings have two distinct parts—the inner, which consists merely of round unhewn stones—boulders cemented together; and the outer, which is formed of a sort of mosaic, with this difference—that the figured surface of the common mosaic is formed of pieces of marble, &c., cemented on a bed of stucco, whereas the Mexican mosaic forms its figures by means of the head or outer part of oblong-shaped pieces of stone that are inserted, the rest of their length, in the spaces left for them in front of the inner portion of the wall. All these ornamental pieces are formed of a soft sandstone, cut with the greatest attention to the correctness of right angles, as they all have to fit in their whole length close together, and to form a smooth surface exteriorly with their heads. Each piece is about seven inches in length, one in depth, and two-and-one-eighth in breadth. All the figures represented in the ornamental devices of this mosaic are rectangular or diagonal, and exhibit a great variety in that limited system of design. The doors and windows of the buildings are square, wide, and low,—their lintels formed of very large solid slabs of stone. The inside of these buildings had been plundered, long ago, of all interesting ornaments, such as idols, &c.; and there remained but the naked inner walls of round stones. The soil of the inner court-yard of these four buildings had been turned, at various times, by treasure-hunting governments, officials, and private individuals. . . . We wandered to another group of ruins, which lies contiguous to the former, and found that these ruins also represent four buildings, whereof three are of similar size, and the fourth much larger than the rest, being the most important building of the two groups. This last building contains one large hall, wherein there are six solid stone pillars, standing at an equal distance from one another, along the centre of the hall. They seem to have supported the roof, are of granite, each of one massive piece, and have neither pedestal, capital, nor architrave. Their height is about twelve feet,—their diameter about four feet at the base, from which it diminishes. To this hall adjoins a projecting part of the building that looks towards the mountains in an opposite direction from the central court-yard. In it there are four apartments—three lesser ones, and a big one in the centre. One of the small ones still bears a flat roof of stone. The other three buildings of this group are merely small heaps of ruins, excepting one that has yet a window and two stone pillars standing erect. . . . We ascended the slopes of the volcano Izalco, whose crater illuminated part of our way. We passed the village of Izalco on the top of the slope, with a population purely Indian, all fast asleep during our passage. Mr. F. told me there of discoveries of subterranean buildings made in an accidental excavation on the mountain side. They have, according to him, all the appearance of great antiquity."

*(To be continued.)*

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COLUMBUS FORESTALLED.—AMERICA DISCOVERED BY NORTHMEN.—"The honour of being the first European who trod the shores of the New World has long been assigned to Christopher Colon, commonly called Christopher Columbus. In ignorance of the previous discovery and exploration of the same land by other parties, in a much more remote period, the assignment of this honour to him might appear just. When, however, it is shown that these discoveries were, in fact, made at a much earlier period, and in a much more complete manner, by the inhabitants of a distinct and remote nation, the honour which has surrounded his name should be transferred to them. Columbus may have touched upon America in the fifteenth century; but the *Northmen*, without any of the advantages of advanced science which he possessed, discovered and explored it in the *tenth*."—*From "The Discovery of America by the Northmen in the Tenth Century," by Joshua Toulmin Smith.*

## PASSING EVENTS.

GENERAL.—A French squadron of gunboats and frigates has been sent to attack Venice. A revolution has broken out at Bologna. The Turkish army is considerably on the increase. Most of the Hungarian officers have left the Turkish service, and have sailed to take part against the Austrians. 5,000 Servians, with pieces of cannon, are now aiding the Montenegrins. An official bulletin, dated June 19, in reference to a combat at Castenedola, says that the Austrians sustained "great loss," yielded, and were pursued by Gen. Garibaldi's troops, of whom there were only 100 killed and wounded. It also states that the Austrians finished on the 16th June the evacuation of Montecliaro. The Austrians have retreated from Lombardy, Parma, Modena, and the Papal States.

AMERICAN.—An extensive fire has taken place at Key West, destroying 110 houses and other property. Violent and terrific storms have occurred at Albany and Long Island. In many parts of the country, the crops of vegetables, grain, and fruit have sustained great damage by frost and blight. Disastrous news have reached Washington of the state of Arizona and Sonora: depredations of outlawry are committed to a fearful extent in open day. It is reported that President Buchanan has determined to send to the coast of Africa and the Gulf of Mexico all the gunboats now being built at the several navy yards, for the suppression of the slave trade.

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## MEMORABILIA.

YANKEES.—The word Yankee is a term applied to the New Englanders, or citizens of the Eastern States of America.

THE "PEDARII."—Those who were entitled to a seat in the Roman senate by virtue of the office which they held in the state, but, from not being senators, were not entitled to vote, expressed their preference by *walking* over to the party they wished to join. Hence they were called *pedarians*.

AMERICAN COINS.—The current American coins, with their value in English money, are as follow:—The *cent* (½*d.* sterling); the *three-cent piece* (1½*d.* sterling); the *half-dime* (5 cents, or 2½*d.* sterling); the *dime* (10 cents, or 5*d.* sterling); the *quarter-dollar* (2½ dimes or 25 cents, or 1*s.* 0½*d.* sterling); the *half-dollar* (5 dimes or 50 cents, or 2*s.* 1*d.* sterling); the *dollar* (10 dimes or 100 cents, or 4*s.* 2*d.* sterling); the *quarter-eagle* (2½ dollars, or 10*s.* 5*d.* sterling); the *three-dollar piece* (12*s.* 6*d.* sterling); the *half-eagle* (5 dollars, or 1*l.* 0*s.* 10*d.* sterling); the *eagle* (10 dollars, or 2*l.* 1*s.* 8*d.* sterling); the *double-eagle* (20 dollars, or 4*l.* 3*s.* 4*d.* sterling).

BRITISH POLITICIANS.—There are many sub-divisions of political parties, but the following are the more general divisions:—Conservatives, or Tories, are those who wish to maintain the ancient British constitution and ecclesiastical hierarchy entire. The Whigs are less rigid than Conservatives in their adherence to ancient governmental policy, and tend more to advocate popular interests. The Radicals or ultra Reformers, (in contradistinction to the more moderate Reformers, called Whig-Reformers,) wish to see the entire system of political government essentially changed. The Chartists are a class of Radicals who advocate the principles of the document called "the People's Charter," which comprises the following "six points,"—namely, "Universal suffrage, vote by ballot, annual parliaments, payment of members, no property qualification, and equal electoral districts.

JEWISH YEAR.—The Jewish ecclesiastical and civil years, each consisting of twelve months, commenced at different periods—the former in the spring, the latter in the autumn. The months of the ecclesiastical year were—1. *Abib* or *Nisan* (March-April); 2. *Javer* or *Zif* (April-May); 3. *Sivan* (May-June); 4. *Thammuz* (June-July); 5. *Ab* (July-August); 6. *Elul* (August-September); 7. *Tisri* (September-October); 8. *Marchesvan* (October-November); 9. *Kisleu* (November-December); 10. *Thebet* (December-January); 11. *Sebat* (January-February); 12. *Adar* (February-March). The months of the civil year were ranged as follows:—1. *Tisri* (September-October); 2. *Marchesvan* (October-November); 3. *Kisleu* (November-December); 4. *Thebet* (December-January); 5. *Sebat* (January-February); 6. *Adar* (February-March); 7. *Abib* or *Nisan* (March-April); 8. *Javer* or *Zif* (April-May); 9. *Sivan* (May-June); 10. *Thammuz* (June-July); 11. *Ab* (July-August); 12. *Elul* (August-September.)